



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

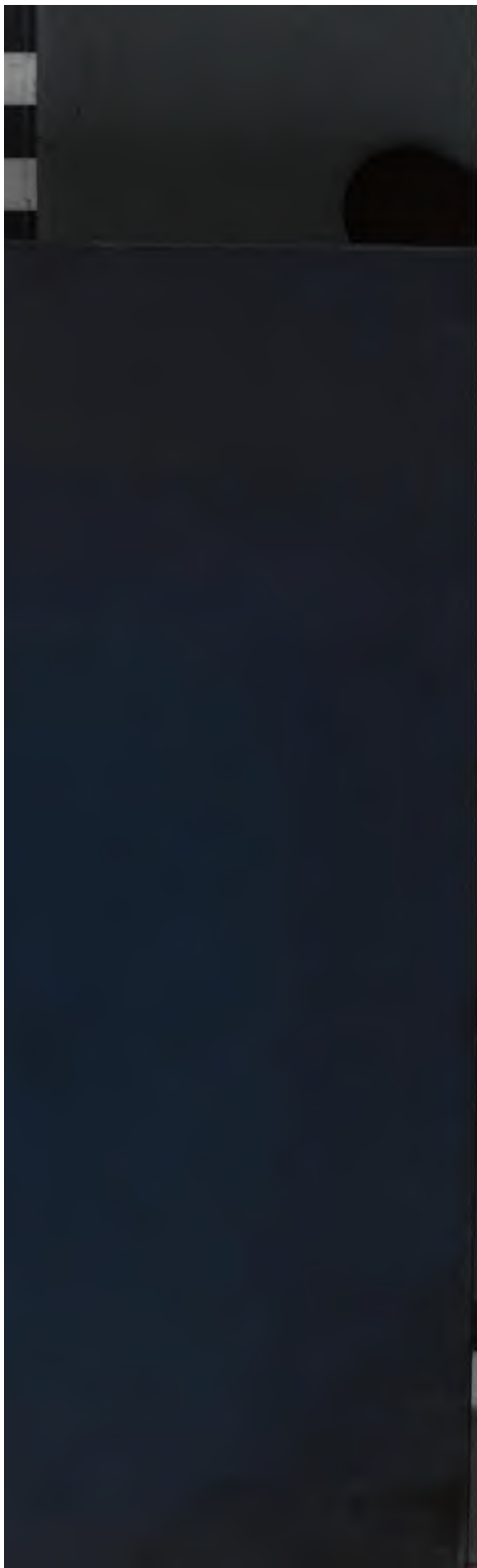
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>











THE APOSTLES' CREED,
TESTED BY
EXPERIENCE.

*LECTURES DELIVERED IN THE CHURCH OF
THE MESSIAH, BROOKLYN.*

BY
CHARLES R. BAKER.

NEW YORK
PUBLIC
LIBRARY

NEW YORK :
THOMAS WHITTAKER, 2 BIBLE HOUSE.

1884.

2-
10200-



ANDY WAR
ALLEN
VARNER

In submitting these lectures to the judgment of the public, I have retained the direct form of address in which they were at first delivered, because it seemed to add vivacity to the treatment.

The Almighty Fatherhood of God.

THE ALMIGHTY FATHERHOOD OF GOD.

"I believe in God the Father Almighty, Maker of Heaven and Earth."

I have said to you frequently, my people, that the life is the essential thing in Christianity. Yet deeds do not make up all of life. There are special sympathies and loves which belong to Christian living. There is a temper of thought and inquiry which is distinctively Christian. There are great spiritual and ethical principles which bound in and condition it. From such a multiform Christian life results a Christian experience; which includes things done, things felt, and things thought within this sphere of the Christ. The Apostles' Creed consists of the principles of this Christian experience. If this be as I have here stated, it ought to become evident, which I hold it will when the creed is correctly explained, that it is the necessary expression of the experience of every man who is really living in the Christ. All that makes up speculative theology is beyond it,

and consists of a philosophic treatment of these principles of experience. But this stops with a statement of facts as they lie in the Christian consciousness. The pursuit of speculative theology requires learning and a tenacious mental grip to endure a long and subtle logical process. Even then it is very often, perhaps generally, fruitless. But the most unlearned of you are able to say whether the creed corresponds to your Christian experience. This is what I want you now to tell me : Does it express your life in the Christ ? I am looking for facts. I shall not undertake to explain them. Let us be content with their discovery, and leave them enwrapped in the mystery which belongs to all great truths, whether physical or spiritual, which border on the abysmal depths. Instead of spending our lives in trying to plunge to the bottom of that which has no limit, let us walk in the light of the truth, as God has revealed it in us, to our eternal comfort and peace.

At the beginning of the creed stands this—"I believe." What does it mean? What is the kind of knowledge which we have of these spiritual things, and what degree of certitude can we attain of them? You will perhaps be surprised when I say that the certitude possible for us is as great as that which belongs to anything that we know.

You can be as certain that God is your Father, or that Jesus is his only Son, as you can be of the color of the rose which you hold in your hand and examine. The knowledge of this material world comes to us through the senses. By them we know color, size, distance, sound, taste, odor, or other physical quality. But just what do we know? Can we be sure that our eye or ear brings us a correct report? Nothing is more common than sense delusion. There is not a person here who can shut his eyes and tell rightly more than twice in three times from what direction in this building a noise comes. What we really know is the impression which these things make upon us. We believe that it corresponds to the external object, because we have faith in the correctness of our sense perceptions. But if pushed to state things exactly, we are obliged to say that we have attained only the highest degree of probability that the rose is red. It seems so to us and to all others of our fellows, and therefore we say it is red. The knowledge of spiritual things comes to us through similar observation of our spiritual experiences. But how do we know that the reality corresponds to the perception? We never can determine. The solution of that question lies beyond the reach of our finite faculties. We must be content with the same degree of certitude here as belonged to

sense-perception, viz., the highest degree of probability. We believe that our perception corresponds to the object in both cases, and act in the details of life accordingly. It is important for us to remember that in spiritual things, the field from which we induce the fundamentals of our belief is our spiritual experience, in the same way that the field for induction of physical law is sense experience. If a man's spiritual sense is diseased by sin, or kept in a rudimental condition through the pressure on it of an evil or fleshly life, he cannot get spiritual knowledge any more than a blind man can become a judge of color, or a fish be made to comprehend the intellectual processes of man. While an unspiritual person may carry on the purely metaphysical progressions of speculative theology, if he be willing to accept the data of experience from which they start, yet if he seek for the fundamental truths, which can only be eduved from experience, as though they were intellectual problems, he will find nothing. His method is wrong, and he has no field of spiritual experience from which to gather. The Christ said, "Except a man be born again he cannot see the kingdom of God." A disciple said, "No man knoweth the things of God, except the spirit of God be in him." These are statements of an elemental law applicable to induction from all

classes of phenomena. If you are a spiritual Christian man, you can judge of the truth of this creed. But if your best life is given to fleshly or worldly longing, and there be no spiritual striving in you, then you cannot so judge. You may very properly question the results of speculative theology, but when the simple contents of these principles are taken, without the inferences which the speculative temper is always trying to couple with them, doubt proceeds from that disease or mutilation of the soul which sin is ever working. We must be pure in heart to see God.

This indicates the method which I shall pursue. I shall first compare the creed with your individual experience. Yet this will not be conclusive, for the reason that we each have some sin retained in our loves. Consequently there is a corresponding dark spot on our vision when we look at the things of God, like a mote on the eye. In so far our sight is imperfect. If it be a large spot it may give us a very distorted or unreal impression of the whole truth. How can we correct this? The first course which suggests itself is to compare our view with that of our fellow Christians. Others may not have the same sins, and therefore may see some part of the truth which is hidden from us. Through agreement in the experience of a large number of Christian

men, we arrive at greater certitude. This is why the declarations of the whole body of the church are more valuable than those of an individual Christian. They are based on the common catholic experience in widely varying conditions, and much that belongs to the faultiness of our individual experience can thus be thrown out. The same is true in physical science. A new fact is not established upon the observation of one man, but only after it has been repeatedly verified by many skillful observers.

Yet even this is not complete evidence, just because no aggregation of sinning men can make a sinless man. There is an authority which the Church herself has always recognized as above her own ecumenical declarations, viz.: the undoubted teachings of the Christ. And for this reason: she discovers in him one who was sinless and pure from personal or interested bias, and she therefore believes that he must see God, and the things of God, with an absolutely clear spiritual vision. Yet the declarations of the Church, or the teachings of the Christ, can never take the place of our own experience. You cannot make either of them of any real value, except in so far as you perceive that they lead in the same general direction as your own spiritual life. The root of certitude must be in personal experience. But when

these mutually support each other, viz. : individual experience, catholic experience, and the experience of the Christ, we reach as great certitude as the inductive process can give us of anything. The certainty is the same as that of the color of the rose obtained from the evidence of your own sight, corroborated by that of all your acquaintances who are not known to be color blind, and testified to by him who is known to be the most gifted man who has ever lived in the power of distinguishing color. It is plain, therefore, that nothing can be fundamental Christian truth in which these three evidences are not in agreement, either tacitly or expressed. I say tacitly, because it is an historical fact that these principles have been developed and formulated by individuals before they were declared by the Church. Also, that there are fundaments, such as the resurrection of the body, of which there are no plain declarations by the Christ, although they may be said to be tacitly contained in his teachings.

Now let us apply this method to the first article of the creed. I shall pass over the consciousness in the Christian of the existence of God. I have no reluctance to consider it, but pass it because of its simplicity. I can safely assume so much for greater brevity. I shall pass also,

without discussion, that part of the creed which states that He is the Creator, because that is involved in the idea of God, whether you consider him, as the Christian does, to be personal, or with Mr. Herbert Spencer, as the "power which the universe manifests." I shall only remark that in the Christian consciousness pertaining to God as the Creator, no theory of the method of the creation is contained; and that, therefore, all hypotheses of evolution or disconnected creation are acceptable to it which leave the ultimate potency of the whole with God. Thus we come immediately to the hypothesis of the Almighty Fatherhood of God for verification by experience.

Any thoughtful man who has lived to middle age, and who now looks back over the past, can discover that a power outside of himself has been shaping his life. The choice of occupation, of friends, of family alliance, in all of which his own will acted freely, were threads of a pattern which he now perceives has a harmony and fitness in the relation of its various parts, at the time unnoticed, which convinces him that the Power which has acted upon him foreknew and disposed. If he be a worldling, the pattern may not appear either satisfactory or beautiful. But as a spiritual man, who has learned to regard a godlike char-

acter as the only true gain, he recognizes that the pattern has a special and beautiful adaptation to his own needs. Therefore he sees that the Power which acts upon him is good. In the persistence of this condescending goodness in the midst of his repinings, he perceives love. Out of this experience of wisdom, goodness, and persistent love in the Power which acts on him, he generalizes a new name for God—Father. It is borrowed from an earthly relation. Its contents are in Christian consciousness what I have stated. The name in this sense has no significance to the worldling, for his standard of good does not consist of spiritual things, but of wealth, repute, and such other like as belong to the earth-kingdom, and therefore he cannot recognise either as wise, good, or loving a Power which acts on him persistently toward the development of spiritual character. The justification then of the conclusion that the Power which the Universe manifests is Father in the above sense, is for the Christian man in the impossibility of believing the opposite. If any should object that this only brings certainty to the mind, but does not prove whether God really be what he seems to be, I refer back to what was said at the start. It does not prove it, any more than that the rose seems red proves it really to be so out of relation to us. Our senses

and our spiritual perceptions may be essentially unreliable, but no man can believe that they are ; so that it is useless to doubt either. The belief in the almightiness of the Father arises from the observation that nothing has checked the continual onflow of this wisdom, goodness and love in our lives.

But the observation of the almighty Fatherhood of God is not confined by any means to our personal history. After the sense has been aroused there, one discerns the Father everywhere : in the vast progression of creation from crude, inchoate beginnings up to brutal man ; then to the social, then to the spiritual, or Christ-man. Unless this last step is held in mind, the progress may seem unpitying and unmoral, but that brings it within the religious sphere. Then the great world-struggles for the survival of the fittest, become like the successive wrestlings in us toward the appearance and development of the spiritual, and show how the universe has groaned and travailed in pain to bring forth at last the Son of God. Thus man from the beginning of his embryonic life to the completion of a spiritual character epitomizes world-history. The theatre is larger in one than in the other, but experience shows to the spiritual man the same almighty Father in both. It is in this pur-

pose or drift of God in the world, that this earth, or the human race as a whole, has a connected history.

When we turn from this, which is individual, to the ecumenical experience we find its consciousness of the almighty Fatherhood of God expressed at the very beginning of its fundamental beliefs. It was so clearly present in the experience of the Christ that he made it the corner-stone of his religion. No conviction can be established upon a more thorough experimental basis for the spiritual man.

But a further question remains: Can the belief that God is Father, in the sense here made out, be demonstrated? It can. Demonstration requires not only that it be a generalization from your experience, but by it you ought to be able to foretell the direction of your future life. If an astronomer has calculated the orbit of a planet, and submitted his reckoning and its result to the best members of his profession, and obtained their approval, his work is not yet demonstrated. But when he has determined according to his reckoning, what shall be the position of the planet in six months' time, and the event has verified his calculation, he may be said to have demonstrated its truth. But all his work carries no meaning and produces no certainty for the man who knows

nothing of astronomy. Our past observation convinces us that God is our almighty Father. If it be so, then nothing shall fall out in the future which shall not evidently be adapted to work like the past for our upbuilding in spiritual character. If one imminent evil after another does so minister, it amounts to demonstration to us. As I am aware, that while this is a line of argument which will be conclusive to the deeply spiritual man, it will at the same time seem to fall short to one who is not, and who will regard it probably as the projection of the temper of mind on the events of life, I will add another instance of demonstration of the almightiness of this Fatherhood of God, which is more readily seen by a man without cultivated spiritual perceptions.

At the time of Babylon's greatness there were holy men in Judea who predicted her speedy and complete overthrow. They give the grounds of their prophecy:—They believed in the almighty and fatherly purpose of God to inexorably make all things minister to the development of spiritual character. Although Babylon's power seemed to be invincible and everlasting to the worldlings of that time, yet just because its influence ran incorrigibly counter to this fatherly purpose, which they believed almighty, they prognosticated speedy ruin. It was a startling position,—like that

of a man who feels such assurance of some physical law which he has discovered, that he boldly prophecies and leaves the truth of his position to the demonstration of events. One fulfilment of such a prophecy might have been called a coincidence. But so many have been the agreements that the almightiness of God's Fatherhood has come to be clearly recognized as the great factor in human history. Whatever makes against spirituality, and towards beastliness in character, whether in individual or nation, is believed to have in it the beginnings of death, because the Power which the Universe manifests has been demonstrated to be working almightily in the direction of righteousness. So that Joel's prophecy is now fulfilled, and our sons and our daughters can prophecy if the Spirit be in them. But all this breeds nothing in the mind of him who regards worldly glory, or fleshly indulgence, as the only good, or in him who has determined himself to regard with disdain the pettiness of ecclesiasticism as religion.

If God be our almighty Father, let us trust him. Nothing which is really harm can come to us. Why should we complain? Sorrows are joys in disguise; poverty is the bringer of treasure; losses are gains; death is life. Let us rest on this

Father-God, who is so wise, good, loving and almighty, and have peace for evermore.*

* While I have thought best in this first lecture to draw out the method of argument which I intend to pursue, in its relation to all other methods, yet, in what follows, I shall ignore the argument from ecumenical experience, because the creed itself represents that ; also the comparison of the results obtained with the teaching of the Christ, as that work has already been so thoroughly done by Bishop Pearson.

The Only Sonship of the Christ.

THE ONLY SONSHIP OF THE CHRIST.

"I believe in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary."

The title, Son of God, has in the Bible a singular meaning. Man is described as having the same spiritual nature as God. This establishes a spiritual kindred. For reasons which will appear in the following, this relation, on man's side, is called sonship. But while all men may be said to be potentially sons of God, that is, to possess such spiritual capacity as may be cultivated till a spiritual kinship is established, yet actually we see no man in whom the development of sonship has perfectly taken place. We see fragments of men—grand promises of manhood unrealized, but none who have reached this spiritual sonship, which is the distinguishing characteristic and glory of manhood.

The writer of the Hebrew letter, regarding this divine capacity, says that while man was created only a little lower than the angels, and crowned with glory and honor, and all things put in subjection under him, yet we do not see glory or imperialism realized in him. The spiritual, in

which his highest life consists, in place of making all things obey its behests, is itself degraded to most belittling thralldom to flesh passions and world ambitions. Earth has subjected him to its sonship. The first sight of the kingdom of God brings pain ; and the first cry that the listener hears is "Repent ! Break from slavery !"

This inborn capacity for divine sonship will not let man be satisfied with anything less noble. An undefined craving consumes us. In the hour of greatest worldly triumph we turn with loathing from what we have gained, after something more worthy of us. The hunger of the soul for it gives the bitter after-sting of fleshly indulgence. Nothing satisfies it but spiritual victory. Then alone do we feel in some degree worthy of ourselves. This experience of a falling short :—of a stunt in our development, so that we have not reached divine Sonship, is general among Christians. We recognize this lack and brokenness in our own lives and in those of our fellows. The most saintly in the present, or the past, have only touched sonship, not possessed it. We see none of them crowned with its glory and honor.

That "none" of the last sentence requires a single qualification. There is one from whom these subtractions need not be made ;—who in our consciousness is Son of God. In the Christ

we acknowledge the perfect trust and obedience of a son. There was no thought of his own comfort, or pleasure, or pride intruding into his obedience. From a child he sought to be about his Father's business. His meat (that is, what was food for him), was to do his Father's will and to finish the work which he had given him to do. There was no hesitation, even when the work was seemingly useless, or to be done only at great cost, because there was no doubt in his mind that whatever the Father willed was eternally best.

In those events of his life in which a sight is opened for us into the depths of his soul, we perceive peace there—such peace as we greatly desire. No remorse or sting rises out of conscience to ripple it. Apart from this, the fact that he made no confession of sin would be nothing. A bad man may likewise have no disturbing consciousness of it. On its surface spiritual death may resemble the most perfect life in God, though in the depths they are as different as the blackness of darkness and a sunbeam. But such absence of the consciousness of sin in the Christ is very significant when coupled with the fact that we cannot convict him of sin either. The direction of unchristian scepticism is to deny that such a life could be lived, so strong is the contrast between it and our ordinary humanity:—in which there is

for us an unlooked for testimony to its utter sinlessness. But if a man broaches the hypothesis that Jesus' life was only an ideal, it rests upon him to account, in some plausible manner, for the production of the ideal. Who was this man who dreamed of the just man so much more loftily than Plato? Surely those fishermen of Galilee were not equal to it? Men who had so little literary power as the writers of our gospels could not have produced it. The study of the life and literature of the first Christian centuries does not foster the notion that such an original creation could have been produced then. From whence came the Church? Institutions do not spring from disembodied ideals, but only from real men. Still this theory testifies to the singularity of Jesus, which is the only matter before us now, so that we most confidently affirm that he is the only Son of God. I shall not now seek to explain this, but only state the contents of consciousness, viz. : that he alone possessed complete sonship. In him only were all earth-passions and world-prides subjected.

By virtue of this only sonship Jesus must become the Lord of all strivers after it, as soon as they recognize this fullness in him. If one man only in a community attains opulence, he must, from that very fact, exercise a lordship over all

those who are endeavoring to reach it. He only has proved the correctness of a method. So in an infinitely higher sphere, Jesus must, from the very nature of the case, be the Lord of all strivers after divine sonship. Therefore, to acknowledge him as our Lord is to state our consciousness of his onliness, and at the same time to confess ourselves strivers. Beware lest the phrase used delude us as to the last fact. I would have every one of you speak the truth before God. If you are in any real and earnest sense trying to reach the perfection of divine sonship, then joyfully call him your Lord, and manfully follow him. But if you are in any doubt whether there may not be more good for you after all in being an earthling, then why should you take a lie upon your lips for the sake of uniformity in the worship? Let every one say what he can speak in truth from his heart, and, for the rest, let him keep silence before God, who knoweth.

Then arises the momentous question, "Whence comes this power in the Christ?" To all human observation he was born in the condition which belongs to other children. His kindred were not noted for special piety. In her early life his mother is described as having a simple and girlish trust in God, yet she and her other children appear in the gospel history far blinder than strangers to

Jesus' character and work. As far as we can see, he was educated like other children of working people in the smaller towns of Galilee. Manifestly heredity and environment cannot account for this life. He cannot be regarded as a product of Galilean development. To be sure the times were ripe for the rise of a religious teacher of less exclusive sympathies than belonged to the schools of Judea; and the condition of Galilee was favorable. A remarkable man was to be expected there. But here is one who rises far above the dreams of his age, and who after eighteen hundred years of progress in morals as in all else, is peerless as ever. In all these centuries criticism has not made out a flaw in him. His life and teachings contain all, and far more than all which we have gained, and still beckon us on. He leads our nineteenth century's best spiritual life as much as he did the first. How shall we account for it? It can only be done as it was by the early Christian when he said, "it was conceived in him by the Holy Ghost." Here only does the Apostles' Creed touch that which makes up so large a part of the Nicene symbol. It recognizes the fact that in him God's life touched and dwelt with man's life. It does not try to define further. The soul is too reverent to care for analysis. The reason for this difference in the two creeds, is

to be sought in the purpose which each was designed to subserve. The Apostles' Creed states simply the contents of consciousness in the peaceful atmosphere of an harmonious Church life. The Nicene Creed has the forensic purpose of defining itself with reference to the exclusion of an hostile sect from its communion.

But in the lesser action of God there is often something similar or parallel to what we observe in his greater doings. As I am desirous in this treatment of the Creed to get a basis in our own experience for the better understanding of its statements, I shall use an illustration which, though it be imperfect, as all analogies are, will yet bring this belief in the divine conception of the Sonship of the Christ somewhat nearer to us. In the fifteenth century Michel Angelo Buonarrotti stands marked for magnificent artistic genius. How do you account for his rise? Hereditary transmission is not a supposition which is warrantable in his case. His family were not specially endowed with artistic power. His education and surroundings were the same as those of many others in the court of Lorenzo de Medici. The only answer is that it was conceived in him by that God from whom cometh every good and perfect gift. There is a part of every man, which makes up what is distinctively his own in his

character, and which lies back of anything produced by his environment, which is likewise conceived in him by the Holy Ghost. I am aware that all of this falls somewhat short: nevertheless, though a small space to stand on, it is firm ground on which we can reach up and grasp a better understanding of this statement of the Creed:—he was the only Son of God, because God dwelt in him from the beginning. At the point where God's life touches the life of supreme humanity, all God's acts are veiled in mystery. It is best that it be so, for a too clear vision of God would make human freedom ever after impossible. Through the Christ we get for a moment a faint glimpse of the mighty being of God, and the sight is so terrible that we shrink back from attempting to scale such dizzy heights, and contemplate the human, which is more within our range, and continue "he was born of the Virgin Mary."

And I would have you take a much larger view of the incarnation of the Christ than that it was a life begun at the birth and ending with the death of Jesus. He not only did live, but does live. There are two senses, one transcendental and the other real, in which the incarnation of the Christ may be said to be an unending fact in the consciousness of the Christian. First, in its

influence and power, it is not only never-ending, but an eternally augmenting fact. His life is continually incarnating itself in the lives of the disciples with greater intensity and breadth. But that is not all. There is a more real sense in which the Christ touches us and communes with us as a present person. To call this anything less does not satisfy the Christian consciousness, and that is all that we have to do with now. To the un-Christian this may seem as much of a fancy as to the ignorant man seem the atoms of the chemist, which he can weigh, and sketch in their arrangement, but in no case make appear. Both are necessary to account for the respective experiences connected with them. Indeed all the great things of God seem foolishness to him to whom God has not given that spiritual acuteness which comes to the teachable-hearted. It is enough here as in all departments, if wisdom be justified of her children.

The Atoning Sacrifice.

.

THE ATONING SACRIFICE.

"He suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell."

The mind of the Christian turns first to the sufferings of the Christ, as to that part of his life which heightens and gives worth to the whole; and the Church has always insisted that men were to look there for salvation. In this we shall soon perceive true spiritual instinct. While the successive ages have not been able to agree as to the precise nature of this salvation, yet under all the diversity of philosophic speculation, by which each century has labored to interpret this to its own specific life, there has been a common agreement on the fundamental fact of consciousness, that a mighty salvation was worked out for us, and that it was done by the things which he suffered.

My plan of treatment, announced at the beginning, forces me now to ignore any historic examination of these interpretations which satisfied the past, and I shall immediately proceed to state the cogent facts as they range themselves before consciousness, out of which arises its deep seated and awful certainty.

The Christ's ministry in Galilee was mainly one of teaching by word of mouth ;—the annunciation of the basal principles of the kingdom of God. On the whole the circumstances were favorable. The hostility served only as a foil to bring out the Master's skill and strength. It added to his popularity rather than detracted. In his disputes with the Scribes, the people were on his side, and endorsed his answers. If we were to shut the Gospels here, or if Jesus' life had terminated naturally at that point, he would be to us only one of singular sweetness of temper, and purity of moral intuition,—the greatest among the world's spiritual teachers. Yet, when the whole of the life and death is before us, we resent with indignation the title of teacher when it is applied to him as though it were the only or greatest designation belonging to him. If one distinguishing name is his above all others, it is Saviour. In the Galilean work there was light without heat. It was but the announcement of the prologue before the tragedy begins. A life of divine beauty was lived, but had as yet no generative force. It awoke no spiritual or self-forgetting enthusiasm in the disciples. The evangelists treat it significantly, and with true spiritual acumen, as but introductory to the passion. Severe trial might have demonstrated the impracticality of the ideal life of Galilee. The

Christian Church could not have proceeded from it, but only a short-lived school for ethical culture. Jesus himself saw all this clearly, and said to Nicodemus that he must be lifted up upon the cross to draw men unto him. From the time of that storm of temptation in the wilds of Jericho, he saw the necessity of his sufferings, and as the champion of God he entered boldly the pit of horrors, at the bottom of which he discerned the world's salvation. The dripping chalice of calumny he saw in his path by the side of the cross, both placed there, as said his disciples afterwards, by the determinate counsel of God. So that we may firmly assert that his sufferings and death were necessary, if for no other reason, to perfectly reveal him, and to give generative power to his life.

In the passion of the Christ, which began with his entrance upon his Judean ministry, his life was exposed to that strain and wrench most calculated to test it, and to prove it to be the true life, the very life of God in man. No wonder, therefore, that this epoch most fixes the attention, and stirs us to the depths. It is in this quality that tragedy always possesses a greater interest than comedy. In the latter appears ordinary, every-day life. It may be good living, and amuse, but cannot thrill us. In tragedy character is put to the test of such sufferings as bring out its inherent truth. Man

loves truth, and will always give it his homage when it is clearly established as such. The sufferings of the Christ thus revealed and tested him.

I wish to illustrate two or three points in which this testing of the divinity and truth of his life consisted, and you will be able to apply the same method in many other directions:—

It is notorious that great men whose work is acknowledged by their fellows are egotistic. Our fragmentary human nature cannot endure that homage be paid to the good cause which we have espoused, without taking a part of the worship for ourselves. If this extortionate demand be not satisfied, we become fretful and misanthropic. Now, how did the Master stand the test of popularity, succeeded by rejection? In Galilee he was always followed by the multitude. They were so eager to see and hear him that they often forgot the demands of the body. In their fresh, child-hearted enthusiasm, they thought that all the brawn of sin, and the greed of world-empire, were to be conquered by a great outburst of holy love, and that then the kingdom of heaven was to come. It was a beautiful dream of pure-hearted peasants, who did not know the demon grip of the Earth-power. It was not so far from the truth, either. The only mistake that they made was to miscalculate the force of the struggle, and therefore to

think victory immediate. They did not see, as the Master did, how many wounds love was to receive before she subjected all things. Therefore they proposed to seize the Master and crown him with friendly coercion. Throughout his entire stay in the north this popularity continued. His advance to Jerusalem was like a royal progress. The multitude augmented at every village passed, and belief rose high that the selfish and worldly regime at the capital, which had shocked the purer sentiment of those northern people, was to be overthrown or purified. As the multitudes reached the suburbs of the city, the enthusiasm became overwhelming. They waived their labas of palm leaves, as in the great ceremony at the Feast of Tabernacles, and hailed him the promised king, crying "Hosanna!" that is, "deliver us! deliver us!" At that season when the Mount of Olives and the Valley of Kedron were covered with tents of pilgrims and the unusual was expected, they roused the whole city with the coming of the great prophet of Galilee. Yet in twenty-four hours all was so changed that these people were either far on the way to their northern homes, full of disappointment and rage, or hiding from priestly espionage among the booths of their villagers; the twelve followed him only timidly; and he had become the object of one of

the subtlest and most deadly plots which that courtly master of intrigue, Annas, ever wove about a victim. But he was the same lofty-minded, uncomplaining Son of God as on the sunny slopes of Gennesaret, or in those enthusiastic Syrian hamlets, thinking here as there only of finishing the work which the Father had given him to do. He was not dull to perceive the danger of his position, and he detected Annas' sophistical agents, unmasking them with merciless ease, but with simplicity. Always he is the obedient and trusting Son of the Father. There is no intrusion of conceit, and no resort to guile.

Many a man whose life has been well ordered, in the face of apparent ruin, loses for a single moment confidence in righteousness, and does an unholy thing.

Here was the Christ brought to all appearance to entire failure. He had sought to win and save men, yet none stood with him in his agony. Those whom it had been his chief work to instruct and inspire, fled to secure their own safety, and left him in the hands of his foes. With his own death, which he saw to be imminent, the light which he had lit would, in the judgment of all human foresight go out, yet there was no complaint of God, and no doubt evinced that the path in which God led him was eternally

best. Even when he cried out that the dreadful cup might be taken from him, he made the plea contingent upon the possibility of fulfilling the Father's purpose without it. He would not abate one pang if by so doing the gracious work which God had given him to do would be limited. What droppings of the head this produces in us? Our half-heartedness is shamed at sight of such perfect obedience. Death could not daunt him, nor make him doubt his Father. But it revealed to us his perfect and obedient Sonship under such tests as proved it genuine.

Also the hateful character of sin is revealed to us in the Saviour's passion.

What a dreadful thing sin is, that it should seek to wreak its vengeance on him for the sole reason that he was sinless. In us what horrid possibilities of sin there are? With what satanic ingenuity we gild the evil which we do, and so blind ourselves to its ugliness? We can see that the hostility of the Scribes to Jesus, sprang from their partisan attachment to the interpretations of the law, which were given by their great doctors, and grew from an earth-pride. Yet they so gilded it that they made it appear to themselves as an holy zeal for the purity of faith, and for strictness of morals, opposing one who was endeavoring to corrupt the people by teaching

the license of individualism. The rulers really plotted against Jesus, and brought about his death from the movings of an earth-passion, because he had rebuked their greed in trading and money-changing within the House of Prayer. Yet they were no doubt able to make it appear to themselves as a devout act for the defense of the divinely appointed order of the Temple. And the same horrid possibilities of self deception exist in us to-day. Blindness always goes with sin. The timid half-heartedness of the man who to-day will not confess discipleship for fear of the ridicule of men, is of the same germ as that which caused the first followers to forsake and deny Jesus in his trial. The difference is only in the circumstances which manifest it. The man, who was once full of love and devotion to the Master, but has now returned to the loves of the worldling, and speaks deprecatingly or hostilely of his old faith, in the sufferings of the Son of God, would probably have acted Judas' part. He who is wedded to one set of speculative dogmas, or to one ecclesiastical order, so that it bounds all his sympathies and produces in him bitterness and uncharity, stands in the place of Pharisee or Sadducee.

There is but one genus in sin. Ours are of the same foul family as those of the forsakers, the

betrayers and the murderers of the Christ. There is no crime of which I have ever heard but makes a certain feeling of shame and guilt come over me, because I perceive in the depths of my own nature the possibility of the same under favoring conditions. In the hostility of those men against Jesus, maligning, forsaking, denying, betraying, mocking and murdering, I see the true character of my own sin revealed. It is this which makes me tremble and sorrow at the Cross.

Yet this revelation of his true character, through his sufferings, and of the real nature of our sin, is only a small part of the work wrought for us by those sufferings of the Christ. The Christian world has clung tenaciously to the words "sacrifice" and "satisfaction," and there is that contained in the Christian consciousness which requires these terms. We do not go outside of the inner experience when we state that in the Christ's sufferings and death is a holy and continuous satisfying sacrifice to God, through the offering of which we find peace. The theory which underlies the mass and the evangelical position of the last century, was an exaggeration of this contents of consciousness. The death was by it separated from the life, rather than regarded as the supremest part. The sacrifice did not consist of the suffering or of the blood-shedding, in

itself, but they were the means by which the Christ made the entire sacrifice of his will to the Father. He set thereby the seal of his blood to his determination to do God's will. The old theologian tried to express Christian consciousness by saying that he thus satisfied divine justice, but that is a super-refinement. He satisfied God. He completely filled up the requirements of perfect sonship.

I must now show that in experience this sacrifice has a necessary relation to our reconciliation and peace. No Christian who has devoted himself to his Master, can feel perfect satisfaction at the observation of himself. His life does not stand in thorough agreement with his faith. It does not satisfy him, and therefore he believes it will not satisfy God, as manifesting perfect sonship in him. Then it is that, penitently, he offers this life of the Christ, and says, "Take this, O Lord, and look not on me. This corresponds to my faith. This is what I really am, but have not been able to realize on account of the weakness of the flesh, and of the wiles and subtleties of sin!" This is the experience underlying all the various statements of the doctrine of the atonement. Christ, and the real inner life of the thorough Christian are in unity. The Christian's external life, with its imperfections and falls, is not

•

in agreement with it. His real unity with the Christ he knows that God can see. The sufferings and death in doing God's will are what he would do if he could. He asks God to receive them as his. He offers, therefore, to God, this "one, full, perfect, and sufficient sacrifice, oblation and satisfaction," instead of his own imperfect life, and has peace. But what a burning question it becomes for each one of us ;—Can we do this truly? Is this surrender of will to God even unto death, and that the shameful death of the cross, really in agreement with what we desire for ourselves, and what we are struggling to realize. God cannot be blinded like a man. He searcheth hearts. It can have no result but to condemn us as liars before God, to offer the sacrifice of the Christ, if there be in our most earnest longings and strivings no true correspondence with the Christ life.

Such a sacrifice can never cover in God's sight an alien, sin-loving heart, nor justify the wicked.

The statement of the Creed which relates to the descent of the Christ into the place of departed spirits has a direct connection with his saving work, and for that reason I have grouped them together. As soon as the Christian religion spread among the Pagan peoples, it became an eager question with them, "Where are our par-

ents and friends who died in ignorance of this great salvation!" They might be able to recall the faithfulness of their lives to the light which they had, and to conceive, therefore, of the joy with which they would have received the gospel of the Christ. Some had lost children, in those dark, Pagan days, on whom the mystic name of Christ had never been pronounced in baptism. Their faith in the divine justice of God, derived from their own experience, would not allow them to believe that these departed ones were lost eternally. The statement of the Christ's descent among them was an endeavor to make God's dealings in this respect harmonize with their own experience. The Christian consciousness demanded it. The dead must have the same advantages as the living, if they were to be judged by the same criterion. The underlying conviction is as necessary to us to-day. None shall be judged guilty of rejecting the Christ who have not known him. No accident of birth or education shall accrue to the eternal advantage or disadvantage of any man. Somewhere, somehow, all inequalities shall be leveled, and everyone shall be able to acknowledge or deny the Christ as Lord.

The Resurrection of the Christ.

•

THE RESURRECTION OF THE CHRIST.

The third day he rose from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty."

Death is such an absurd thing when it comes to the good and the great, that it is impossible for us to think of it in relation to such as extinction. There is not the same difficulty in the idea as related to the bad, and because bad, also little;—for badness is a process of belittling and dying, and therefore there is no wrench of the mind in thinking of it as going on in the utterly bad to utter death. The hope is that no one becomes utterly bad. God hates deformity, and will not allow even physical monstrosity to propagate itself;—he makes it sterile. Sin is the worst of all the deformities of manhood, and God hates it, and makes it die. The bad man can seldom have so bad a son. His child is the imbecile, or one on the way to imbecility, and consequently has not so much ability for badness. Indeed the worse the bad man is, the more he uses himself up, and thus his own capacity for badness

becomes limited. There is no trouble in thinking this on to the end, and utter death for such has in the Christian mind somewhat of a restful complexion. I suppose that the Christian man may, simply as a matter of thought, imagine the extinction of the good and the great, provided that he does not connect this goodness and greatness with a person, but only as a belonging of the genus man. Then he may say, "Why not? If the flower decays, and its material passes on into the endless circle of becomings, and is then no more than though it had never been, except perhaps in the memory of a man, why may not also souls fall back as drops into the great ocean of spirit, in which all personality is dissolved?" The Christian may deceive himself with the notion that he believes this. But let him stand at the open grave of such a good and great man, whom he has loved with all his heart, and he will see what a preposterous and impossible belief it is, and what a lie to his spiritual experiences. Love knows no conditions in which it must die. It laughs death in the face, as a trickster whose deceptions it has discovered.

This is the temper of mind which I would have you bring to this statement of the Creed that the Christ rose from the dead. I want to

know what you think, who have loved him, and adored him, when you stand before the cross on which his dead body hangs. Is *he* dead? Is this the end? The Christian consciousness is clear. No! To admit it for a moment would be to deny all our experiences of the Fatherhood of God, or of a moral world order. His true self cannot die. The disciples felt so at the time, although the contents of consciousness were not perfectly clear to them. Why else did so many of them remain together at Jerusalem, so far from their homes, when it exposed them to danger from their enemies? The Christian heart was not satisfied to stop there. Then the belief awoke into clear consciousness—"Jesus is risen!" There was a time when this was the only fundamental belief which had distinctly formulated itself. It was the crucial point in discipleship. "If thou believeth that God hath raised him from the dead, thou shalt be saved."

So that if Jesus be not risen, Christians are of all men most miserable, because most deceived. There is no meaning then to the life of a man, who has inherited evil tendencies, and has been surrounded by circumstances fitted to develop them, and whose whole life has been a struggle against them in the Christ's name without apparent results. He might as well have gone to the

depths of the sensual slough,—have been a beast at once, and surrendered his manhood.

If the Christ be not risen, there is no justice in this world. Consider what he was ;—his only crime that he had so lived as to convict the existing order of gross sin ; that he had lived the divine life of the true Son of God, and thus shown that the life of the Rulers and Priests was only an earth-life ; that for this he had been requited by Pilate's whipping post, the mockery of Herod's vile crew, and crucifixion between two thieves, as though that was fitting company for him. If this were all, it is senseless to talk of a moral world-order. It cannot mitigate this judgment to point to the blessings which have come to humanity through him since. If his life ended at the cross, he has not seen it, and a personal injustice has been done him, which no advantages received by others can make just. If that agonized cry on the cross, " my God ! my God ! why hast thou forsaken me ? " was the final breaking of his heart ; if the last sight that he saw was the wagging heads of his murderers, then evil is triumphant. If the end of his faith and trusting obedience was to be forsaken of God forever, as he was at that time, then the less that is said about the Ruler of this universe and his righteousness the better. Life is then but the hurling of a mass of molten matter

in some mad dance of vicious elfs, and its purpose only to express fury and hate. Then there is no Cosmos, but Chaos still. Our faiths and holy hopes are but delusions to make the eternal night more horrid and cruel.

You that are Christians perceive how far this hypothesis that Jesus has not risen would carry us from our spiritual experience. It would deny all that we know of God's fatherhood, and blaspheme our holiest ideas. So that belief in the resurrection of the Lord is absolutely necessary for us. While this examination of the creed in relation to experience brings us to a clear belief in the resurrection of Jesus, it cannot be made to certify us of the truth of the account of the resurrection as given in the gospels. That is a narrative to be proved by the canons applicable to the investigation of all historic questions. The preceding argument prepares us for the reception of the historic account. It proves to us that Jesus must rise. The gospels state that he did so.

I have chosen this line of approach for two reasons : first, this was the only way in which I could show you the relation in which the resurrection stands to our experience. Given the almighty Fatherhood of God, and the divine Sonship of Jesus ; also the facts of his unjust sentence and death, as though he were an evil

man, and the resurrection must follow. Secondly, while most persons are satisfied with the testimony of the gospels to the resurrection, yet there is a growing number of Christians who must thus examine and define Christian consciousness first.

The same line of examination leads us to belief in the exaltation of the Christ to the right hand of God. If he be the only Son of God, then to him belongs of right the highest place of eminence and power, high above all, Lord of Lords, and King of Kings.

But I do not want to leave this subject without telling you one thought which has been filling my mind all the time that I have been talking with you this morning, viz.:—what a reversal of earth-judgments concerning greatness is to take place in the eternal world? How vain and little will some of those seem whom the world now calls great; and how great some whom it counts little? Goodness only is true greatness. This is also the judgment of men, if time be allowed for the roar of the first applause to die away, and for earth's tinsel to sully itself. It is so because man is a child of God, and he cannot be altogether divested of his divine nature. Whenever you can remove an act so far away from a man that the interests which now deceive him are severed from it, he judges according to righteousness, as does his Father.

Let me refer you to the close of the fifteenth and beginning of the sixteenth centuries in proof of this. The great men in Italy then, according to the worldlings of the time, were Alexander VI., the poisoning and adulterous Borgia Pope, the Duke of Valentino, Frederick of Naples and Sicily, Francesco Sforza, the Duke of Urbino, the Medici, the Sodorini, the Orsini, the Colloni, and the Pitti. These were they whom Italy feared and obeyed. But how indistinct their personalities are to us now? The scholar who examines what they did feels for the most part contempt for them. But there was one man in Florence then, Savonarola, whose personality is bright to-day, and shows no indication of fading. Mankind has enshrined him among its saints and heroes for what he tried to do for righteousness and for human freedom. Yet Machiavelli, who wrote a history of the times, did not consider him of sufficient consequence to be mentioned.

Who but a few antiquarians have any clear sight of the French royal Charles's and Louis's of that age, but John Calvin's figure is plain enough. The German Landgraves and Electors, and a host of Kings and Dukes have no standing in history except as they are related to Luther.

The farther you go back the more promi-

nently the good stand out as the great, and mere ambitious worldlings go into oblivion as nothing. Of how little greatness was St. Paul possessed in the judgment of the Romans of his day, compared with Nero, or even with the Pretorian Prefect, whose prisoner he was? Yet how completely has judgment been reversed since? What worldling would have believed then that a woman from the little fishing town of Magdala, scarcely known during her life outside of her native province, except to a few humble followers of a despised religion, would have outranked in history the Emperor Tiberius, whom men said at his death became a God? What a simple fool Pilate would have pronounced any man who had prophesied that it would be so? But in all our study of history we see that God makes those whom the world calls babes and sucklings, and those whom it esteems to be nothing, to bring to naught those that are esteemed to be something; and after a time man recognizes the choice as a just one.

If you go still farther back you see it even more forcibly. How little attention the world gave to Moses, and what scant homage compared to the Pharaoh, or to the King of Sidon? Yet I venture to assert that there are not a dozen men in this town who can give the name of the Pharaoh, or of the King of the Phœnicians, then

reigning. How solitary in his greatness Noah stands because of his belief that the God-ordained order of this world is according to righteousness, and therefore because all men seemed to have given themselves up to unrighteousness that a great judgment of God was at hand.

I take it that the lesson we all ought to learn from this study of the resurrection and exaltation of the Christ is that if we obey God we have nothing to fear here or hereafter. He will not forsake us, because he is infinitely and mercifully just. Also, we ought never to forget that only goodness is true greatness. The world's applause, the world's wealth, the world's pleasures are only for a day. They pass like a tale being told, and are in the end nothingness. But according as we get the Christ's life here will be our position in the eternal. Let us suffer, if need be, on earth, that we may reign with the Christ in heaven.

The Christ Judging the World.



THE CHRIST JUDGING THE WORLD.

"From whence he shall come to judge the quick and the dead."

There is in this world a vast and powerful principality called the Kingdom of God. It has no geographical limits, so that a man can say, "this line on the earth's surface separates God's kingdom from the Devil's." It is spiritual, and has its sphere in the souls of men. Here one and there another has become a subject of it. To him who has only sufficient spiritual discernment to perceive that God's kingdom and the Devil's exist, there may seem to be danger of their interlacement and confusion, but God knows his own, and the Devil knows his own, and the two kingdoms are separated by a clear line of demarcation. God takes the lovers of righteousness; and the Devil takes those who love to make a lie, and to trust in it, and to worship it in unrighteousness.

Although God's kingdom has manifested itself in human history with a might far superior to that of the earth-kingdom, yet the earthling cannot see it. He observes the outward event—the overturning by which God makes way for the

setting up of his kingdom in greater glory, but he cannot detect the divine working or purport in it. As Swedenborg said, "his mind is open below, but closed above." Pilate and Caiphas and so-called practical men of the world will not believe that such a thing is possible as a kingdom of truth. Nor can they see as a king the faint, weary, and silent man who came before Pilate's bar, with none of the pomp of the worldling, and whose peasant robe was fouled by the indignities of coarse and cruel men. Yet this unostentatious kingdom of God is the only real kingdom, of which all earth-kingsdoms are fictions.

It is one of the fictions of the earth-kingdom that the king is powerful. In truth he may be a very weak and puny man, requiring to be protected by others. But the king of God's realm is truly powerful. His might is in himself, and not in the aggregated strength of his subjects.

It is a fiction of the earth-kingdom that the king is all-wise, and it is treachery to dispute or oppose his arrangements. But frequently he has not even mediocre wisdom. He may be no more than a child under tutors. The course of human history proves that God's king has the true wisdom.

It is a fiction of the earth-kingdom that its king is perfectly just ; it does not allow of any

appeal beyond his justice. Yet in reality he is often capricious and unjust, favoring the persons of men in his decisions. But God's king is just in truth, respecting the person of no man.

It is a fiction of the earth-kingdom that its king is righteous. Yet he is often a bad man, swayed by animal passions. So great is the pain at the thought of badness in the king, that good men blind themselves to the fact, and hold to the fiction. But no man convinceth God's king of sin.

It is a fiction of the earth-kingdom that by its armies it subjugates men, whereas it really only terrorizes them. It binds the hand with chains ; it stops the mouth with threats ; but the man is as rebellious as ever. But God's king subjugates men by his all-conquering goodness and love.

It seems strange that men will consent to be bound by such fictions. But the earth-kingdom is a shadow of the real. The lie is believed because there is a truth which it falsifies, and which the soul of man dimly perceives.

In this kingdom of God, Jesus is king. This is contained in the Christian's consciousness. If any one ask for the reason of his kingship, it is easily given by reference to the meaning of the word. Our Anglo-Saxon fathers were men of sound common-sense, and chose words with great wisdom. The root of the word "king," is the

same as of "cunning" and "can." "Cunning" then had none of its later sense of intrigue. It was inventive, administrative wisdom. "Can" signifies ability. A king is one who knows and can;—the wisest and ablest. From what we saw to be the contents of consciousness in regard to the only sonship of Jesus, it follows that by virtue of supreme spiritual wisdom and ability he must reign in a spiritual kingdom of God among men. His rank rests not primarily upon an arbitrary appointment, but upon fitness and inherent right; God made him king because he was king.

In the history of men there have been great overturnings of the earth-kingdom. The divine purpose has been the expansion, or greater glory of the kingdom of God. This consciousness in the Christian has not been developed after the event. It was present at the beginning. In the days of greatest darkness and chaos to the earthling, the Christian has always recognized the orderly working of the Christ-king, and so looked for a brighter day to follow. You will realize better this overrule of God's king if I take an illustration from history and draw it out to sufficient length for you to picture the details.

In the time of the first disciples those facts which most impressed the imaginations of men were the size, and power, and glory of the

Roman Empire. Its northern boundary was the river Danube. Beyond that were the Slavonic peoples,—fathers of the modern Croatians, Bohemians, and Russians,—living in barbarism, also our German forefathers. The boundary turned northward from the Western Danube and ran along the river Rhine to its mouth. Eastward of it was the barbaric wilderness. Westward were the Roman provinces. England belonged to the Empire, though Wales, Scotland, and Ireland were uncivilized. Rome, therefore, dominated all of the late Empire of the Turk in Europe, Italy, France, Spain and Portugal, England, and all the countries lying along the northern coast of Africa,—Morocco, Algiers, Tunis, Tripoli and Egypt; also Syria, sometimes as far east as to the Euphrates river; and Armenia. The boundary then followed the Black Sea westward and northward to the mouth of the Danube again. You perceive therefore that the Mediterranean Sea was a great lake and highway for commerce in the centre of the Empire.

The aggregation of so many peoples under one government did away with the petty warfare which had been previously waged among them, and men regarded the universal peace which prevailed as one of the most blessed gifts of Rome to the world. Commerce became wonderfully

enlarged and secure, for communication was easy by sea and along the great Roman roads. Men began to feel new interest in the welfare of nations which dwelt at great distances from them, and a sense of brotherhood was developed, which prepared it for a religion like Christianity, asserting the brotherhood of men because of the universal fatherhood of God. But Rome bred also great evils. The administration became corrupt. Base men came to high place, and extorted money violently from the subject peoples. Therefore, on the frontiers, in almost all directions, were great tracts of country which had become depopulated and gone to waste.

The young men of the higher classes, who had formerly been occupied with military pursuits, gave themselves up to most degrading luxury, so that the legions were recruited from the German barbarians out of the northern wilderness ; and in time these German soldiery became conscious of their power, and were made use of by intriguing Romans to overthrow and set up Emperors, and then good people felt that anarchy threatened. The devoutest Christians saw clearly that the government of Rome, though nominally Christian, was not working in accord with God's kingdom of righteousness, and therefore they began to speak of its judgment and destruction as near at

hand. There is something very pathetic in the solemn charges which the Christians address to each other not to entangle themselves in worldly relations, but to wait hopefully for the day of the Lord's appearing to set up his everlasting kingdom.

Now we have to see how the Lord fulfilled the conviction of the Christians of that day, and overthrew the earth-kingdom of Rome. In the second century there was some disturbance of peace among the Tartars dwelling at the extreme east of Siberia, in what is now called Mantchooria, whereby those tribes furthest to the east pressed those next them westward, This movement was transmitted from one horde to another, like the rolling onward of a wave of the sea, till at last it reached the German peoples living to the north of the Danube, who were in turn pressed upon the Roman boundary. Please to remember that at this time both the Romans and those German fathers or cousins of ours were nominally Christians, so that in their distress the Germans naturally turned to Rome for protection, or at least for an harbor from the storm. But the reception which they received shows how entirely Rome had become a cruel kingdom of the Devil, and had therefore forfeited the right to the name of the Christ, and in God's sight, the right to be.

his punishing and death-dealing scourge ; whereby a beautiful justice in the choice of means comes to light.

A few hundreds were ferried over at a time, who were deprived of their weapons during the passage. On embarkation the corrupt officials of this lying Devil's-kingdom separated from the immigrants every comely young man to be sold as slave or gladiator, and every beautiful young woman for household slave or for more abhorrent purpose, and the remainder were left, with strange lack of wisdom, to wander in the Roman provinces, hungry, homeless, and with hearts full of terrible vengeance. But after all it is not strange, for there is always some loop-hole of folly in all the plans of the Devil or his children, which is always made use of by the coming avenging Christ as an entrance gate for his destroying wrath. These wandering German cousins began to ask each other, " why should we go hungry while these people who have robbed us of our children have enough ? " Then they began to take for themselves and to slay the owner in revenge for their wrongs. Word was sent to their relatives who were serving in the legions, of their miserable condition, and how they had come into it, and so they got leaders like Alaric, who knew the Roman military tactics. They sent also a

description of the outrages which they had endured over the river into those dense German forests, and the great stolid, barbaric heart in those depths was profoundly moved, so that all along the Danube and the Rhine crowds of these German warriors with their wives and children were pressing into the Roman provinces, with weapons in their hands, and vengeance in their hearts. In due time the result of this was that the Empire was overthrown, and on its ruins was built up the modern Germanic life of to-day. Our religious and moral life is so much better than that of old Rome that we see clearly the judgments of the Christ in those overturnings, condemning unrighteousness and setting up righteousness. The old Empire impeded the growth of God's kingdom, and therefore it was given over to destruction. And the Christ will just as truly condemn and overthrow the nations of our day if wickedness ever prevails so that he sees us to be incorrigible in our unrighteousness.

But that which concerns us more as individuals is the awful consciousness that this holy Christ of God is coming to judge each one of our lives, whether we have done well, or whether we have walked in righteousness. In the end it will matter little what we think of ourselves, or what our fellow men think of us, but it matters much what

the Christ shall judge of us. He will pass sentence on every one of us who has been quickened by his spirit, as to whether we are worthy or unworthy of his kingdom. It is this which gives such solemnity to life. The losses, the disappointments, and the troubles which come to us are the overturnings which he is making of those things in us which he judges impediments to the full development of the life of God. We ourselves recognize this. Our divine man says, "It is the Lord! Let him do what seemeth him good!" But our brute man complains and laments,—naturally! He does not like to be tamed and reduced to service.

Not only the quick, but the dead in soul are passing in judgment before him. They do not see him, and do not recognize his judgments. They call them misfortunes. Yet I verily believe that the day will come when the Christ will reveal himself awfully to them. In that celestial world where the fires of lust, the greeds and emulations of earth have become nothing, the eye of God, when directed on a man will make him appear exactly as he is in relation to the Christ. Then the man himself must see it, and discern what a folly sin was, and what nothingness were earth's gains. He will be obliged to see his life as God has seen it, and to hate it as God has hated it.

He will perceive also that all the world sees it and hates it, as God and he himself does. The victim of his sin, and the child blinded by his example see him, and detect when and how he wrecked their souls ; and chide and hate him for it. The one person who has on earth believed in his goodness,—it may be his only child which died long before him,—now sees him stripped of all the holy wrapping which affection put around him,—as he is,—and loathes and hates him. I suppose this is hell. The blackness of darkness in which one might hide would then be untold bliss. Though I make my bed in hell, thou art there. Thou searchest me out, and knowest me. There is no escape from that revealing light of God,—that chiding eye of the Christ.

Here and now we are formulating our own sentence by the relation which we are assuming to God's Christ and his righteousness. What doth the Lord require of thee but to do justly, and to deal mercy, and to walk humbly with thy God? While it is day harden not your heart, but lay hold on God's life. Then the coming of the Christ-judge will be the coming one to declare that your sins were foreign to your real life. May it never be said of any of you "he is one with his sins!"

The Holy Ghost.



THE HOLY GHOST.

"I believe in the Holy Ghost."

This belief completes our idea of God. In the first article of the Creed we expressed our consciousness of his fatherhood; that is, of God related to the world as Creator and Provider. In the second, his revelation in the life of humanity for our salvation. In both aspects of the Divine we regarded God as acting on the world from the outside inward. By this belief in the Holy Spirit we express the other pole of our Christian consciousness, viz.:—the Divine within Nature, and within us working outward. God dwells not only outside of the world, acting upon it, but also in it, and imparts to it his own life. For us there is no danger that this pass into Pantheism. Alone it might lead to the worship of the hidden life of Nature as God, but the other revelations of the Divine in Providence and in Jesus counterbalance it, and bring it into its proper relation. If it were not for our belief in the indwelling God, the other revelations would in time lose their power over us. The more we realized the majesty, the wisdom, and the holiness of the Father without

this, the more difficult would it be to bring ourselves near to him. This was one of the mistakes of the Medieval Church. It lost the belief in the indwelling God. Therefore approach to him became external and perfunctory, and the natural inspiration of the child of God seemed erratic or criminal. The Father was removed to such a distance, that it became an imperative demand of the human heart that some man or body of men bridge the space and establish communication. Thereout grew ecclesiasticism. Religion became an external impressment. Therefore all the great revival movements from the thirteenth century onward, which recognized the workings of the Spirit of God in every human soul, in so far weakened the authority of the Church.

In the same manner when the indwelling God is lost sight of, the utter sinlessness of Jesus and his unique beauty remove him so far from men that we lose fellowship. Therefore the Medieval Church found it necessary to present Mary and the Saints as intercessors with him, and thus the essential fact in the incarnation was thrown away. From all this you perceive how important it is to bring into the light this third aspect or hypostasis of the life of God.

Let us examine the facts to be explained, and then ascertain what interpretation the Christian

consciousness gives of them. First, I shall look at the physical world, because I am desirous that you should get a larger conception of the operation of the Spirit than that it is confined to the human soul. In the Christian belief the Spirit is the Lord and Giver of all that is life. The first chapter of Genesis states that he brooded chaos, and that at the Father's bidding life came forth. This is the order and method of all origins,—a co-operation of God outside of the world, and God dwelling in it. It will be possible for us to select a seed from an apple, and from a pear which cannot be distinguished. Tear off the outside wrapper, and you find for the most part albumen, which at the germination of the seed becomes sugar, and forms the pap for the baby-plant before it can feed itself from the soil. At the base is the germ, which you will find to be the miniature plant with two cotyledons or fleshy leaves, which appear as soon as it breaks through the surface of the ground. If you examine the axis from which the plant is to grow, you will find only cellular tissue. There is nothing to explain the specific after-growth in each of these germs, and to distinguish them. If you take one of these cells you will observe *nebulæ* whirling about in a current of fluid, which courses according to some law of polarity as regularly as the earth turns

upon its axis. What is the competent force which propels this current so regularly? Here we have one of the ultimate questions of the physical world, to which science does not pretend to give a satisfactory answer. But the consciousness of the Christian asserts definitely, "This force is the Spirit of God." The scientist says it proceeds from the Great Unknown Cause. But the consciousness of the Christian directly recognizes in this as in every ultimate fact, the presence of his Father God, not by an intellectual process, but by spiritual sensibility. Let us go on with the growth of the plant:—its second set of leaves shows its specific life. Up to that point the apple and the pear-seedling have been almost undistinguishable. The angle according to which these second leaves go off from the main stem, gives the plan according to which its whole structure is to be built;—the limbs will leave the trunk at this angle; the twigs part from the limbs at the same, and the leaf-stalks from the twigs. So that having the angle from these early leaves, you can foretell its shape,—its pointed or spreading form. The architect of nature adheres to his plan as rigidly as the most scrupulous human artist. But who or what is the power which works with such intelligence? Here again the consciousness of the Christian says: "It is the Spirit of God;" and the scientist is so

far right when he says that in the consideration of phenomena the sphere of religion begins where science stops.

Now, if we turn to the spiritual world, we find the same problem to be solved, for the physical is but the material face of the spiritual. It is the correspondence between the physical and the spiritual, which produces the pleasure which we experience in the metaphor. If we had perfect discernment, we should probably discover that the whole of this material world is but an incarnation of the spiritual. The boy who has lived to fourteen or fifteen years only as an intelligent animal, in the evening twilight, or in the echo of his own voice returning to him from a distance, suddenly sees through the star depths, and looks into the face of God. It is like a vista through a window when a shutter has been quickly opened,—unconnected with all his surroundings. Afterwards duty to God enters as a factor into his life. Whence came this? Psychology cannot answer. The Christian consciousness is clear. The Spirit of God has entered his life. Or here is a man who has come to manhood without this new birth. His thoughts and aims, and loves, are all in the region of animalhood. Suddenly a new aspiration enters which destroys the relish and abandonment of his former life ; which makes him restless

and miserable in it ; which grows till he struggles most earnestly to put down and make servile that which before was his chief delight. Whence came this new life-force? The Christian's answer is, " From the Spirit of God."

But if the secret force behind these phenomena be the Spirit of the Almighty God, why does the process ever become checked before it reaches ripeness? In answering that question we should be obliged to pass into the range of Speculative Theology. It is folly to ask the ultimate why of any of the great works of God. The only why which is profitable is that which concerns the lesson which we should learn from his workings. We are finite and could not understand the absolute wisdom. It is enough for the Christian as such that the Father sees fit to treat him as a Son, and not as a machine, and that for the greatest completeness of life he calls on him to co-operate with his Spirit toward the result. In the wild state man's will does not co-operate toward the completeness of the life of the physical world, and therefore a very small proportion of seedlings reach full stature and productiveness. Some have not sufficient pabulum in the seed-wrappings to support them in the early days of germination until they can draw their nourishment from the soil. Some find themselves in poor

ground, and therefore perish before they reach the surface. Some have not strength to pierce a hard, sun-baked crust of earth. Some are stifled and killed by the growth of coarser plants around them, or blighted by unfavorable meteorologic influences acting on an unripe growth. In like manner spiritual life is checked and destroyed;—by such excess of original fleshiness in the soul as leaves no room for spiritual striving;—by unfavoring domestic and social environment in childhood;—by fleshly or worldly growths so rank as to choke the unfolding life of the spirit;—by the toughness of evil habits resisting the new life;—by blighting troubles acting on a spiritual growth which was mainly emotional. Therefore, the life of the spirit in man, when left to a state of nature;—that is, when the human does not co-operate with the divine, as rarely reaches full stature and productiveness as the seeds of a plant in the uncultivated wilds.

In order to make plain to ourselves the respective parts belonging to the human and to the divine in this co-operation, I will recur again to the illustration from the growth of the seed. Man adds artificial fertility to the soil, and many which would have died immediately after germination, by this timely aid, live. The man did not add anything to the energy of the life-force. That

the divine did. He made a more favorable condition for it to act in. Man ploughs the earth and breaks up the hard crust, so that the young plant pierces more readily to the air. Here man removes an obstruction. The more intelligent the man's culture, based upon a careful study of God's will for the plant, the greater the proportionate result. We can carry up this analogy to the life of the spirit. Our part is by what we call "the means of grace," to supply pabulum at the beginnings; in the holy use of the Lord's Day and of the services of religion to break up worldly habits and make a way for the growing spiritual life; and by uprooting grosser loves and aims to give room for its development. But after all the Christian consciousness asserts, "not unto us! not unto us! but unto the divine be the glory!" The life was from God.

If this co-operation with the divine Spirit constitutes us Christians, I sometimes fearfully doubt whether any of us are such. Have we ever, for the love of the Christ, and in his Name, pulled up by the roots a gross love which was imperiling our life in God? We have taken off here and there a leaf; we have lopped a branch;—perhaps trampled the whole,—but are not the roots firm in the earth yet? I am often afraid that our attainments are wild fruits, owing to our natural advan-

tages—products of the divine Spirit notwithstanding, instead of cultivated fruits won by the co-operation of the human with the divine.

A most serious hap to the life of a plant is a check to its growth. It will always bear the marks of it. So our spiritual character is gnarled and warted and twisted by the checks which it has received from the neglect of our wills to co-operate with the divine, or from direct opposition to its growth. Here a dreadful possibility comes to light. After many essays to live, met on all hands by obstructions, the seed dies. Then no operation of man's art can restore it, for God's spirit has left it. Can our souls die? Will God's spirit ever cease to strive in them for life? If you have begun to be satisfied with yourself; if there be no pains in you from the struggling of the new life with the old; if it has become distasteful or unmeaning for you, when standing before God, to call yourself a "miserable sinner," beware! Death has begun.

Take not the Holy Spirit from us, O God, but dwell in us mightily to conquer sin, and to make us live everlastingly!

The Holy Catholic Church.



THE HOLY CATHOLIC CHURCH.

"I believe in the Holy Catholic Church, the communion of saints."

In the early days this was a statement of belief in the order, discipline, and faith which prevailed in the universal church as opposed to local heresy or schism. On account of the divisions of Christendom in our day it has, in that sense, no meaning. In the struggles of the sixteenth century, each party claimed that its own body was the true church, and therefore so limited this statement that it was equivalent to a declaration of exclusive belief in its own order, discipline and faith. This arose from passion or from logic, and was not therefore a fundamental principle of Christianity. For the Christian consciousness refuses to acknowledge any restriction of the true Christian church, which excludes true Christians. In our own time this principle of fundamental belief has a frontage different from what it had in the early ages, although in its basal sentiment it is the same. Let us look at the different bodies calling themselves churches of Christ, and search out the contents of the Christian consciousness as to their

relation to each other, and to the kingdom of God.

For greater convenience in our survey I will divide them into two classes:—historic churches and dogmatic churches.

The historic churches are based upon facts of consciousness, viz. :—the Fatherhood of God, the Sonship of Jesus Christ, and the various life-giving operations of the Holy Spirit. They do not attempt any explanation of these facts, which shall be required as essential to the life in the Christ. From which it arises that they can allow various interpretations of these facts at the same time, and such successive modifications of interpretation as the growing life of man suggests, without imperilling their being. It is evident, therefore, that such have in them the capacity for an endless life.

The dogmatic churches rest upon the emphatic assertion of one explanation of these facts of consciousness. Their genesis was at times when there was need for this assertion. They became separate from conviction that only so could it be made sufficiently emphatic. As movements of the life of God in humanity, they have been invaluable. From the very nature of things, however, they cannot be permanent in the old forms. When the exigency has gone by, and the assertion of some other neglected truth

is needed, or when a different temper of treatment is required by the life of man, they begin to disintegrate, like everything else which has ceased to be put to use. A glorious past, family tradition, social ties, institutional wealth may delay death, but not prevent. They will not be able in the new life to hold men to the old dogma. Nevertheless, in the day of their power they often work most mightily for the kingdom of God; and it has been by virtue of the movements of their life that the historic churches, which tend to inertia, have so modified themselves as to be adapted to successive ages.

Of the historic churches I shall consider only the most prominent. In the Greek Church we have the Asiatic form of Christianity. It possesses the conservatism and immobility which ordinarily characterizes the East. I say "ordinarily" because after a long period of rest it has manifested most startling activities as in the mogul times, reminding one of the amazing growths of tropic vegetation which succeed and precede apparent sloth, and at the same time giving us a hint of what capabilities may lie dormant in the Greek church. When Athanasius had committed the whole church at the Nicene Council to belief in the equality of the Son with the Father, the Eastern church refused to accept it during the reigns of

Constantine and Constantius, on the ground that it was an innovation. The same dislike of change belongs to it to-day. It still retains customs, and liturgies and faiths which belonged to the early ages of Christianity, and have long ceased to be regarded in our Western world. Firmly entrenched in the usages of the ancient times, it looks upon the remainder of Christendom very much in the same lenient, but dignified manner in which the oldest and most sedate brother of a large family looks upon the undisciplined fancies and antics of the younger members.

The Roman Church presents Christianity in its adaptation to the Latin peoples. It possesses their energy and aggressive spirit, their practical ability, their genius for concerted work, their imagination and artistic taste. The Roman Church copied the Empire, not in any servile spirit, but because it was the best product of its thought and experience. The Pope is the Cæsar, and the development of his powers from the first among equals to the absolutism of official infallibility, is the same course as was run in the Empire from Consul to Emperor,—from Potitus to Hadrian. The College of Cardinals is the Senate. The Metropolitans or Patriarchs are the Proconsuls. Its ecclesiastical law is based upon the Roman jurisprudence. Its ritual shows those alternations

of abject worship in the most dignified forms and trifling spectacular mimicry, which belong to the Latin and Celtic temper. The indebtedness of Christendom to it is very great.

The English Church, with its American daughter, gives us the Germanic form of an historic church. Its worship is true to our graver tone. Its administration leaves room for that personal independence which is so essential for the development of the best that is in the Germanic character. The Protestant Reformation was its demand for this freedom, and was sure to be made as soon as the Germanic nations reached manhood's strength. Luther and Wickliff were the manifestations of what lies deepest in the Germanic nature.

From these historic churches we turn to the dogmatic, but I shall consider only those with which we have to do mainly in this country. They have one common feature, viz. :—they can only be understood in relation to the history of the English Church. They are all protests against past or present tendencies in her life, and, therefore, they really form a part of the history of English Christianity.

The Congregational Church has affected the development of American Church order more than any other. It arose from a determination to protest against the efforts made by Archbishop Laud

and his school to impose the Roman idea of absolutism on the people of England. It was an uprising of the Germanic spirit of independence.

The dogma which this church stands for is the equal brotherhood of Christians. It is pure democracy in church order. An effort has been made to establish certain precedents with the force of law, but in every crisis it refuses to be bound by them. It cannot consent without taking away the base on which it stands. The work that it has done is the modification of every church organization in America in the direction of democracy. It is in this that the American Protestant Episcopal Church differs from the Mother Church in England. The laity here are an order having a co-ordinate authority in law-making. The Bishop is elected by clergy and laity, instead of being appointed. Therefore, the congregation takes here the place which the throne occupies in England as head of the church. No candid and unprejudiced person can fail to be surprised at the unconscious modification, direct or indirect, which the Protestant Episcopal Church has undergone here from Congregationalism. Only a studious comparison of it here, and in the mother country, will make it fully appreciable. Presbyterianism as far as its polity is concerned, stands for the same idea in a Scotch form. As its democracy is less radical, it has been

less powerful in the modification of general church order.

The Methodist Church is based upon the dogma of immediate conversion. It was a protest against a state of things which did not look beyond the form. It asserted that a Christian must have a definite spiritual experience and an assurance of salvation. The definite shape of its thought was given by Jonathan Edwards, and it was therefore the first contribution to the religious life of Europe which came from America. Whitfield's soul took fire from Edwards, and he set Wesley aglow in the voyage back to England. But its great and glorious work is done. It frets in its harness. In the great centres of population it has ceased in its special work to the poor; therefore, its itineracy rests hard upon it as an incubus from the past. Its frontier work is good, but even there the inspiration of its youth is not apparent. But none the less its work was divine, and it has stamped its impress on the great body of Christendom. In connection with the later work of Venn and Wilberforce, which grew out of it, it has brought Christians to look for the spiritual kernel within the shell, and to see there the real life. The debt of the world to Methodism is great. I would not belittle it in the least, but as a member of the great Church Catholic, acknowledge it

with gratitude. Few pastors, if any, would now be content that his candidates for confirmation know the Creed, the Lord's Prayer, and the Ten Commandments, and such other things as a Christian ought to know and believe, except he included in this latter phrase an awakened spiritual sense, and new godly resolve. I am aware that in the olden times there was a training in manly duties which we are in danger of omitting, and substituting a weak sentimentalism, which has no moral force. Still, a healthful sentiment is of the very core of Christianity, and a morality which does not rest upon it is dry and bloodless. Methodism contributed chiefly to the recognition of this. The Oxford movement of this century grew from the same norm as Methodism, and the best gift of both movements was in hymnology.

While the Baptist Church emphasizes the primitive mode of baptism, I do not regard its present power and influence as lying there. Even in that respect its influence on the church Catholic is a curious instance of a movement tending in the opposite direction from the line of its own drift. The agitation of the subject has brought all Christians to regard less the symbol, and more the inner spiritual grace. The Baptist has no antagonist now when he asserts that immersion was the primitive form. But what of

it? The apostles did not immerse in zinc tubs, and clothed in rubber suits. The church of God is not an unchanging machine, but a living body ; and it belongs to life to modify itself in new surroundings. Apostolic baptism which, as far as we can determine, was nude baptism, is not agreeable to our nicer sense of propriety. Then the fact that the Baptists make no provision for household religion, and that childhood has no place in its system, but stands on a par with the heathen, is a serious lack in it. That the Baptists in this city have baptized children of eight years old, shows that the mother-heart of the church begins to revolt, and that they are feeling the force of those circumstances which led the ancient church to adopt pedo-baptism. The force and aggressiveness of the Baptist Church to-day does not come from its position on the question of baptism, but in that with the Presbyterians it adheres to the idea of the absoluteness of the divine working. This in the teachings of Augustine gave vigor to the Roman Church. As Calvinism it produced the heroes of Switzerland, the Huguenots, and the leaders of the Reformation in England. In troublous times man loves to rest on God. Arminism has always produced inertia. Calvinism pushes men into activity. The Arminian teaching of free will was healthful when God's

absoluteness had been carried to fatalism, but in ordinary times man does not care to know that his salvation depends upon it. Indeed it is just what he fears. He wants to believe that the divine work in him rests upon something more powerful, and that therefore it will go on to completion. The essential idea of Calvinism is truer to human nature than that of Arminianism. This, adhered to by the Baptist and Old School Presbyterians, harmonizes with that caste of character which is produced by the study of physical science. It meets and agrees with it on the common belief in unchanging law. The doctrine of divine decrees is the same as the unchanging law of the physicist in a theologic form. This accounts for the growth of these churches in the new Western country. In the hardships and fierce temptations of frontier life, men need something stronger than Arminian free agency to lean on. There is no difficulty in making men believe under such circumstances that human nature is depraved, and has no power in itself to will holily, and that if man is saved at all it must be by God's prevenient and irresistible grace. I am not now making an apology for Calvinism. I do not believe that it contains, by any means, the whole of the truth. Men will swing between these poles of Calvinism and Arminianism, according to their needs. But I

am giving the causes of the vigor of the Baptist Church in our busy Western American life. Besides this, we must never forget that we owe the Baptists the idea of mutual tolerance in one social community.

But where does the consciousness of the Christian find the Holy Catholic Church? Only in that large body of Christ of which these are the different members. So much is contained in the consciousness of all Christians, however much opposed to it their theories may be. Under all this external diversity there is a substantial unity. Our sentiments, our aspirations, are the same. We use the hymns of all, without thought of the different sources from which they have come. In our Hymnal, we have gleaned from Baptists, Methodists, Moravians, Unitarians, and modern Roman Catholics. In our union for practical benevolences, we never think of our respective regiments. When we are united in ties of domestic love, the division line disappears. The Christian consciousness absolutely refuses to accept the limits of any one of these communions as those of the Church of Christ. In spite of theories, and scriptural and historical arguments to the contrary, we are daily acknowledging as co-members of the Christ, and co-heirs of the promises of God, all who are confessed disciples

of our Master, and are aspiring after his life, however organized. We may hesitate on account of our own theories to acknowledge it in speech, but in life we have solved the question. We have recognized the family tie. The Christian consciousness sees only the Holy Catholic or Universal Church, which is the communion of all saints.

From this point of view some diversity in order and ritual is a gain, as expressing a full and many-sided life. Christianity as *the* religion must take on as many forms as there are temperaments of human nature. The Medieval Church had this diversity, although from the strength of the feudal idea which then ruled Europe it held them in nominal unity. In reality there was conformity instead of unity. In the church of the thirteenth century the Franciscans were the Methodists; the Dominicans, the Presbyterians; the Cistercians, the Baptists; and the Benedictines, the Episcopalians. Such diversities of character will always exist, and a church which would realize catholicity must provide for them. If room is not made for them within, they will exist without. How limited in the power of mutual help or general usefulness, a family would be in which there was the same dull uniformity of feature, temperament and acquired capacity? A family is

strong in proportion as each contributes something special to the general good. The same law applies to the family of the Christ. What could we do in this country without the Roman Church? Notwithstanding its protest against the larger political life of this land, against a freer and sounder criticism:—against wider and higher education of the masses;—against all the best progress of man since the Reformation, it does a great work in controlling and leading the uncouth masses of ignorance which are rolling in on us from the peasant populations of the old world. We could not control them any more effectively than they could minister to the independent, all-questioning, progressive Germanic peoples to whom our work falls. What vast debts we owe to the German Church? How bold and persistent, and full of faith it is in its searchings after the truth! In its deep-sea dredgings, more timid or less earnest souls have sometimes feared lest it disturb the foundations of truth. But it will not allow any sonorous formula, or half truth, to stay its search. As Luther said of himself, it does not consider itself responsible for the consequences of manly, faithful effort. What immense love it has,—what faith in eternal truth? As the result of its persistency, it has given us almost all that we have of scientific comment on the Bible, and

early church history. What should we do without the Methodist evangelic warmth? And if our elevation of the laity to the rank of an order is productive of better results here than the English polity, we owe it to Congregationalists and Presbyterians. And the tolerance which is welding us into a larger catholicity to-day, the Baptists first taught us in the Providence Plantations. As for us, are we not teaching the other members how to attain an intelligent and tasteful common worship; and that Christian living consists in a regular, self-sacrificing service to the poor and distressed; and above all, perhaps, how to attain an organic catholicity? We have found out how to make men as diverse as High, Broad, Low, and Anglo-Catholic Churchmen live in the same communion in harmony, and engage in common works. The divergencies in thought, and ritual in our communion, are greater than those which separate all the other Protestant churches. They have reached mutual tolerance, but we the secret of living together in love.

I do not believe that our present divisions are always to continue. The larger life of the future will find a way to assimilate at least the Protestant churches into a closer unity. I do not expect it to be on the base of any one existent communion. Each must contribute its best, or it will not be

catholic. While I love my own, I am by no means blind to the greater excellence in specific points of each of the others. Such an unity the times are not yet ripe for. Man cannot do it. It will be God's work, and come in his good time. It must proceed from a common drawing together through the inspiration of the Holy Ghost, and from a spirit which will accord to each its own excellences. Even then I do not look for conformity so much as for unity.

I am glad that it is this Catholic spirit which our church cultivates in worship ; that it does not call upon us in the narrow spirit of sect to express our belief in any exclusive sense in our own branch of the Church, much as we love and prize its stately order, its solemn pomp, and its rich charities ; but that it teaches us to say, "I believe in the Holy Catholic Church." Shame on the man who so uses the term as to make it the reverse of universal ! Who uses it to hug his own conceit in the spirit of a sectary, and to deny the true experiences of life in fellowship with Christians of other names. Such has not been the way with the great leaders of the Church. How large and catholic was Jerome's view ? How far above the petty warrings of his time was the statement of Hooker, our great ecclesiastical legist, who acknowledged that the Presbyterian

Church of Geneva had all the marks of a true church, although unsuited to the people of England? How free from rancor or narrowness is the invitation to the communion contained in our Prayer Book. "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort." How small must be his sense of fitness who after that can limit his administration of the rite to those who have confessed the Christ according to Protestant Episcopal forms.

In that grand and lofty collect which we read after the communion are these words, "We most heartily thank thee, almighty and everliving God, that we are very members incorporate in the mystical body of thy Son, *which is the blessed company of all faithful people.*" Here we have an authoritative definition by our own church, of what in its judgment constitutes the Holy Catholic Church; viz.,—the blessed company of all faithful people. What largeness of mind! What far-sighted wisdom! Let us be true to our symbols, and never define the Church of Christ as anything less than that. Let all faithful people be one in the Christ, as he is one with

the Father, and the Father with him. Then shall the world acknowledge the divinity of our religion.

The Forgiveness of Sins.

THE FORGIVENESS OF SINS.

"I believe in the forgiveness of sins."

No fundamental principle of the Christian religion is less understood by the worldling than this ; or when explained is more disappointing. It lies altogether outside of what he counts value. If forgiveness abolished punishment in this world, or the next, so that one might enjoy the pleasures of sin for a season, and then by repentance cheat it of its due wages of misery and death, he might be able to estimate it. Indeed, a man who has not the Christian consciousness can get no farther towards a reception of this comfortable truth than that it should be a remittance of penalty; whereas there is no evidence that there is any such thing in the universe of God as an entire remission of punishment. True wisdom to the worldling consists of a shrewd computation of the length of time in which it is safe for him to delay repentance. Forgiveness which brings spiritual results only, does not appear to him worth striving for,—if indeed it really be anything. Alas! how sin deceives us! and how pitilessly it exacts its full

wages! There is no such thing known to us in God's kingdom as a general bankruptcy law, by which a man through the acknowledgment of his insolvency, can pay twenty-five per cent. of his liabilities and be discharged. Every man must pay one hundred cents upon the dollar, principal and interest, if it takes eternity to do it. There is no such thing possible as spiritual suicide to escape payment. Sin is so generous and charming in its mien when it invites us to go into its debt, that no one would suspect it of being such an inexorable stickler for the last cent of payment.

Let us look into this matter more deeply :— The whole universe of God, so far as we can see, is governed by laws, which rest for their permanency upon the unchanging being of God. Therefore, they are of necessity uniform in operation ; for to an all-seeing, all-wise, and almighty God there is but one perfect way. There can be no inadequacy, no unexpected contingency ; therefore there can be no need of supplement or revision. From our experience we infer that one of these God-ordained laws is that sin always is followed by misery, and, when sin passeth a certain degree of heinousness, by death of the part sinned against. In the Christian consciousness this law is so inexorable that when we do not see the misery follow the sin in this life, we look for

it without doubt in the next. We allow no exception. Forgiveness, so far as we can see, does not touch or let it. Forgiveness delivers us from the sin, and therefore from its coming train—not altogether from the punishment of the sins already committed. Yet there is a mysterious remedial law whose operation we detect, which we shall consider later.

We are not now dealing with the subject theoretically. We are concerned only to formulate what belongs to Christian experience. We will consider first sins against the physical laws of God.

This man has disregarded the laws according to which the body is preserved, and he has become maimed in consequence. He repents bitterly of his incaution, but his tears will never restore the part which he has lost.

This one has inherited a fortune. He has sinned against the laws which God has established for the protection of industry, and lost his patrimony. Through repentance he stops his prodigality, and therefore the resultant loss, but never restores to himself that which he has ruthlessly spent.

Another may surrender himself to coarse and intemperate indulgence, and thus transmit to his child a diseased nervous system, and the germs

of insanity. He afterwards repents in dust and ashes, and cries out to God for pardon, but this will never bring back soundness and sanity to his child.

The same correspondent punishments are visited on sins against the spiritual laws of God. If a man has been avaricious till he is sixty years of age, though he repent at last, we never see the doors of his soul so opened that he gives without grudge, or with joy, freely.

If a man has once overcome the repugnance of his soul at sight of some tempting sin by frequent yielding, he never can again experience the horror which he felt at it when he was unstained by contact. Repugnance at sin is like the beautiful bloom on a well-grown fruit, which once handled, is gone forever. The man who has put off faith and love for God for fifty years by shutting out all holy influences which might have stirred him, and barring in all holy impulses of the Spirit, never returns to the same spontaneity of devotion which he might have had if he had come to God early.

We cannot discern that forgiveness of sin checks this law, or that God does by any means clear the guilty from just punishment. A repentant life seems rather to augment the suffering by making the soul more sensitive to pain. The

goodness and love of God are more evident, and the suffering is keener that we should have sinned against it. The acuteness of the pain is a gauge of the entireness of the forgiveness, and of the discharge of the sin from our life.

How foolish then is the belief that a man comes into the divine life after years of sin as well equipped as if he had come in youth. God's mercy is vouchsafed in the same abundant measure, but much that is in him is at least half-dead, and can only be restored gradually, and then through the cauterizing fires of suffering. Thus chastisement is the greatest boon of the loving Father-God. If we could see our souls when we come to him as we see our bodies, we should be startled at the scars and mutilations which disfigure us; and we should wonder that God can yet love us.

But there is another more dread result of sin than any yet considered;—it separates us from God our Father, so that we are orphaned in his world. We cannot see him, nor his goodness, nor his love. We cease to know what good is, except that it is something joyful which we have lost. We become cowards before our own conscience, because we see there the threatening eye of God. In some who have had Christian parents, or have themselves tasted of the divine life,

the alienation is a conscious departure, and breeds a fear of waiting judgment. In others the process is less conscious, and produces a vague restiveness not understood: a dissatisfaction in the midst of worldly success and gain: an undefined yearning for something beyond the possessed.

In this spiritual sphere, repentance makes a radical change. Forgiveness means chiefly the restoration of this broken fellowship with God with consequent inward satisfaction and rest. The man who has known it values it as the most sunny and joyous experience, and as the bringing down of heaven to earth. To the worldling in whose ken it has not come it is nothing. From this restored fellowship there proceeds an unexpected result in the alleviation of what may be called the physical punishment. Even in the midst of our suffering God does not withdraw himself. Indeed he comes nearer, and bears the penalty with us, the just for the unjust. So that the cross of Christ is a type of what God is doing for us continually. He soothes our griefs; he assures us of his love notwithstanding; and thus our punishment becomes the means of a closer communion. None but a sinner can know the love of God. An unfallen creature could not dream of it.

There is also a recuperative force whose oper-

ation appears in the forgiven soul. The avaricious man may have lost the power of giving as a settled principle, but there is one sound part in him ; —his love for a child lost in happier days. On this is built up his new life. His repentance and fellowship with God enlarges this love till it embraces all children, so that he can open his heart and give joyously to such. Thus life returns to him. A tree which has grown decrepit and cankered and fruitless may by a sudden impulse of life at the root throw up a strong and healthy shoot, which finally becomes a new and fruitful tree. The old trunk must go its way to death. There will always remain a scar or ugly twist at the base to show that it is a reformed and not a new tree. The parable of the Prodigal contains the whole matter. The son had spent the patrimony which the father gave him. He could not receive another, but by injustice to his brother. Poor, half naked and ruined, he returns. The father forgives him, but he cannot get back his wasted patrimony. He remains forever an outcast but for the father's love. This is how we come to God : when the world has failed us, with spent lives, naked, penniless, degraded, maimed, we return to the loving God, and subsist evermore in his house of joy only because of his love. Alas! what wrecks sin makes of us! But how condescending and infinite is God's forgiveness.

The Resurrection of the Body.

THE RESURRECTION OF THE BODY.

"I believe in the resurrection of the body."

This statement of Christian belief seems at first unreasonable, and opposed to our experiences. When the cells of a leaf have become choked with mineral residuum it dies, and returns to its dust. After the little animal has poured all the resources of its life into the production of seed, it withers, and is gone. The black humus which makes a soil different from a gravel bed, is composed of the half-decayed remains of once living organisms, and is the food of the coming generation of plants. There are insects which die as soon as they have filled their egg-bags, in order that their bodies may house the young larvæ, and protect their babyhood. One generation of man dies, and the next lives on its remains as truly as one generation of coral polyps on another. They appropriate the social fixtures, the arts, the accumulations of physical health, and the moral acquisitions of their predecessors—that is, their life. The human body is no exception to the law of continual metamorphosis,—to the eternal becomings which are going on all around

us. After the mysterious stop of death the flesh returns to its simple earthy constituents like any other organism. No man gains a permanent lien on any of earth's matter, so far as we can see. It is loaned to him for a time to use, but when he has done with it, he must return it to Nature's workshop to be smelted over and recast in other forms—some noble, and some ignoble. When the grave of one of the old worthies of New England was opened that the body might be conveyed to a more honorable place of interment, it was found that an elm tree had been there, and sent a great root lengthwise of the grave, and rootlets had enwrapped the body so nicely that its shape could be made out from the wrapping, but the body was gone. Nature had sought and appropriated her own.

Notwithstanding such a mass of experimental evidence, the Christian consciousness still contains this as one of its fundamental possessions,—the identical body shall rise again. Only a little reflection discloses how thoroughly this is interwoven with all our hopes of a world-to-come. The very idea of a real life involves in our minds the possession of a body. The notion of converse between us there necessitates it. Mutual recognition requires that it be the same body.

How shall we reconcile such antagonisms?

The opposition begins to melt away the moment we ask, "What is the body: and what constitutes it mine? Its identity does not consist in the possession of any particular portion of earth's matter, for that changes momentarily. With every inhalation the lungs take new matter as food. With every exhalation, and constantly from every pore of the skin, we cast away matter which has done its service. After an absence of years we meet a friend, and recognize him, yet there is probably not an atom of matter in him which was there when we saw him last. To define the body as matter in a certain form is nearer the truth, although not exact enough for us now. The difference in form during infancy, manhood, and old age, is very great, and yet the identity is never doubted. That which makes the body a part of ourselves, is that in a form of matter is expressed the quality of our soul. Its identity is in its correspondence with the spiritual. It expresses and embodies our character. In every-day life we judge of the qualities of the souls of those with whom we come in contact, by the shape and movement which they have impressed on the body. There is a facial contour and play belonging to a generous soul,—as there is to all other regnant qualities, such as fretfulness, selfishness, sensuality, avarice, cruelty, pity,

ambition, self-conceit, holy love, reverence, and hope. There is a lucidity of eye which betokens truth. There is a veiled or brazen look which indicates that a man is acting falsely. This embodiment of soul is not confined to one part or function. If you can listen to the whole range of a voice from the highest note which it can reach to the lowest, you have the same index to the whole character. Peevishness, discontent, refinement, hope, imagination, and peace, will show themselves if they exist, in the upper tones or half-tones. Warm, large-hearted humanities, or the lack of them, will appear in the lower notes. There is a gait or carriage of the body which expresses rectitude, cunning or despair. In a plot among the eunuchs of an eastern seraglio, involving a dark crime against the heir to the throne, and the setting up of a son of the then reigning queen, though she manifested no other sign of compliance as she heard the details of their scheme, but maintained her queenly mien, they judged correctly that they could count on her support by the unconscious action of her nude foot upon the divan. One reason why the Athenian orators held such sway over their hearers, was because as they spoke the robe fell back, leaving the body unclothed to the waist, so that the heaving chest, and the constricted

muscles of shoulder and arm spoke with the voice the emotions of the soul.

The body changes with every change in the balance of the spirit. Every lust which gains the throne-room incarnates itself in the body, and is seen of men. Every gain in spirituality gives to the body its correspondent apotheosis. In the child's face is writ the innocence of its soul. Afterwards, if the lusts of the flesh, or the prides of the world, usurp the regency, it is registered so that whosoever has discernment of spirit can read it. If a man is born of God, there is no need that his tongue tell it, for a celestial light will beam from him to testify to the company in which his soul dwells. There is no escape from this embodiment of ourselves. It is according to morphological law ;—a part used will increase ; a part disused will decrease. That becomes most prominent which was designed to express the quality of the soul which is most active. The expression of the body is so dependent upon the soul, and its identity is so clearly in this dependence, that if this body should perish, and the soul be rebodied, no change taking place in the quality of the soul, we cannot conceive of the new body as different in any respect from the old.

It is from this group of experiences that the belief in the resurrection of this identical body is

explained. The matter which it contains does not belong to its identity. It is the same because it expresses the same soul and ministers to it.

In early times the ordinary funeral customs of the pagan world were changed to suit the new belief. The pagan burned the body. The Christian revolted, and reverently buried it. The sentiment was true. The form which the body had taken was a part of the identity of the dead. Therefore, to lay any destructive hand upon it was to dishonor the departed. Let God do it according to his established laws, but let not the friends of the dead see it.

The belief in the resurrection of the body was equivalent to an assertion of personal immortality. The life beyond the grave is a real life—a continuation of this, and identical with it.

This fundamental principle of Christian belief, which at first seemed unproductive in the sphere of godliness, becomes like all spiritual truths, rich in them when it is fully understood. If the body is to be made beautiful in the sight of God and man, a beautiful soul must dwell in it. If we become in heart and mind like our Lord, he will change this corruptible body and make it like unto his own most glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

The Life Everlasting.

THE LIFE EVERLASTING.

"I believe in the life everlasting."

In the lower stages of the spiritual life rewards and punishments are the motives which impel to constancy in holy living. It is doubtful if these altogether lose their hold on any Christian man. In the calm interludes of the conflict, the joys of present fellowship with God are all-sufficient, but when the battle has returned, and the beast has clutched the man, there is nothing that can be applied to the animal which is so efficient as a goad. There are times when hell would have us were it not that we can see the dreadful and eternal effects of sin upon ourselves and others, and can fright the beast with them. I fear that loving entreaty only inflames the brute, and that reason maddens him. He will yield only to the whip. Therefore, we cannot afford to forget that God is angry with the wicked, and that he will by no means clear the guilty. The sweet melody of the Gospel needs the Bourdon of the Law to complete the harmony. It must not overpower. It may be distant. But if it be present, it adds wonderfully to the sweetness of the melody.

Alcuin, the friend and adviser of Charlemagne in the missionary work which that sage monarch undertook among our Saxon fathers, recommended that the teachers dwell first on the punishments of hell, and the rewards of heaven, in order to wake up the spiritual nature, and help it to realize the everlasting. In this was great and godly wisdom ; for their barbarous minds were thus curbed, and tempered, and sobered by the thought of the issues which go out from the present into the hereafter.

However, if a man never rises out of this servile condition, he will not attain the true idea of the everlasting life ; it will mean to him nothing more than a continuance of existence after death. But if he does sometimes triumph over threatened temptation, so that his spiritual conceptions have opportunity to mature themselves in a close and peaceful walk with God, the everlasting life is seen to be of an entirely different kind from the fleshly. In this difference consists its everlastingness. It is everlasting because true. So that we shall reach the best conception of it if we ask what is the true life for man. But as that necessitates another question, viz., true to what? we may as well begin by a brief examination of the nature of man. First, he is an animal. He has a compact, highly organized body, which makes

him the most perfect animal, with the most differentiated organs. At his advent, and in contest with him, the loose and bulky animals of earlier periods disappeared, and the records of the victory remain in the mythologies which lie back of the histories of all ancient peoples. Secondly, man is a thinking being, and in this respect, as in the physical, he stands at the head of creation ; for the difference between him and other creatures in intellect is in degree and not in kind. Man's mind is more powerful, has a mightier grasp and reach, and is more conscious of itself. But man's great quality, which distinguishes him from all others, is in the spiritual life. In the domestic animals we see an hint and prophecy of it. There is in them a conscience which tells of obligations to a human master, and within that sphere they exhibit remorse at sin, and peace at the approval of him who stands to them as God. But in man there is a spirit which communes with the Infinite God, and fears or joys, according as God approves or condemns his conduct.

In a true life, therefore, for man, every part of him must be satisfied ;—the fleshly, the intellectual, and the spiritual. If it be truly man-life, that part of him must be dominant which distinctively makes him a man, viz. :—the spiritual. There must be no doubt upon this last point, because all

that is to follow will depend upon it. I repeat it, then, as a general law, that the true life of any creature is in the dominance of that quality in which its own nature is distinguished from other creatures. Very slight observation will prove this. The jelly-fish is a very simple organism. It seems almost a misnomer to call it such. There is no reason why it should not be turned inside out, and fulfil its functions as well. Its outlook on the world is very small, and its powers very limited. It drifts where the winds and the sea-currents send it, and takes such food as comes to its mouth. It is a poor, helpless, bungling thing. Compare with it a vertebrate fish. It has an eye which greatly enlarges its knowledge. It can discern its food, and go for it ; also its enemy, and flee from him. It is evident that its true life is in the dominance of these qualities which distinguish it from the jelly-fish. If it did not use its fins and tail, but allowed itself to drift, and otherwise to live like a jelly-fish, it would be passing a most untrue and unworthy fish-life. We have only to carry this method of examination up to man to discover that his true life lies in that spiritual exercise which is his distinguishing glory. He alone is a Son of God, and it is his true life to realize this sonship. The first and great commandment

for him is to love and serve his God with all his might.

If you turn from this, which men ought to do, and look at what they are doing, does it seem strange that we are full of dissatisfactions and consuming care? One thinks that he has found true living in fleshly indulgence. But that cannot be life for him, because he is more than a beast. Therefore, he will be bitten by remorse when his lust ebbs. Indeed, instead of living, he is consuming life. Beastliness preys on him as a fungus lives on an higher form of organism. When the nobler life is consumed, both it and its parasite die. When the manhood is gone, the beast rots. If one gives himself to gay and vain society, he does not find the true life of man. We call it dissipation. It designates it well. It is a throwing away. Acquisition of wealth is not true man-life either. It is well enough for a squirrel to hoard more than it wants, and to quarrel with those that have not enough and would take some from its surplus. But man is more than a squirrel. Such a life for him is a lie, because it is based upon the belief that he has gotten something, whereas when he comes to death it is plain enough that he had gotten nothing, because as far as that is concerned, he goes out as naked as he came in. So it is with one who gives himself to any one of

earthly things. They are not true. They all attach him to the dying. If his life is in them, and they die, where is he?

When the spiritual is dominant the man gets peace,—that is absence of friction, which indicates that he is working smoothly in gear, and as was designed for him,—that is, he is true to himself and to the divine purpose. When the spiritual is regnant, all the lower parts are healthful. This is especially evident when men are looked at in mass. Nations which maintain most of the Christ's life are most prospered in good political government, in commerce, and in all material things. Babylon, Rome, and the Second French Empire, fell because they had lost spiritual life, in which is the everlasting principle. There is no decay or wear belonging to the spiritual resulting from use. In the active qualities which represent it, faith, hope, and love, no waste can be detected that results from exercise. The use of an ardent faith in God does not diminish it. Hope exercised does not decay. Love abides. In the midst of the perishing these are imperishable. At the moment of death, when the flesh is weakening, and the animal is dying, and the hopes or loves which belonged to the beast are resolving themselves into nothing; when the world claims what is lent, the spiritual

remains. On the basis of these experiences we term this kind of life everlasting. We cannot see on the other side of the cloud: but as these are the only parts of us which go so far, and we must believe that something of us goes through the cloud on the ground that we believe in God, therefore it must be this. Faith, hope, and love, bound in the everlasting principle in us, and indicate for us the lines of our development in the world-to-come. Amen.

This concludes our study of the Creed. The method may be somewhat new, but the result is like that which followed from older courses, such as Pearson's. The way which we have traveled, is the same as that which leads to all inductive science. We have brought out only what exists in the experience of the Christian. If any man doubts, the pertinent question to be asked would be, "Is he a Christian?" for the same reason that if a man doubted a theorem of physical science, it would be equally pertinent to ask, "Is he a man who knows anything about physical science?"

All through I have disregarded the unchristian consciousness, because it contains nothing which would be of value in the work which we

have done. If a man is to formulate the science of Geology, he must have an experience. He must have been able to see, and to understand what he saw. The untrained cannot see what he sees, nor understand the force of his conclusion. The same rule applies to the science of the Spiritual. If a man has never given himself to earnestly walking with God, and striving after the perfection which is in the Christ, it is unscientific for him to expect, or for others to expect of him knowledge of the spiritual. He must be born again in this as in all other departments of human activity, in order to see the kingdom. My purpose has been to formulate the experience of those, who in walking with God, have learned to see and to understand spiritual phenomena. The correctness of this method cannot be disputed. If it be condemned, all the inductive sciences must share the condemnation. "He who wills to do my will," says the Christ, shall know of my doctrine;" and he who has not made his will accordant with the Christ, can not know of his doctrine. A certain willing attitude of the mind precedes perception. The duplicate of this in Physical Science is, "he who would know the secrets of nature must put away his own intending will, and his theories, and come humbly and earnestly to know the truth."

Therefore,

I believe in God the Father Almighty, Maker
of heaven and earth ;

And in Jesus Christ his only Son our Lord ;
Who was conceived by the Holy Ghost, Born of
the Virgin Mary ; Suffered under Pontius Pilate,
Was Crucified, dead, and buried ; He descended
into hell, The third day he rose from the dead ;
He ascended into heaven, And sitteth on the right
hand of God the Father Almighty ; From thence
he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the holy
Catholic Church, The communion of saints ; The
forgiveness of sins ; the resurrection of the body ;
And the life everlasting. Amen.

*[Any churches may omit the words, He descended into hell,
or may, instead of them, use the words, He went into the
place of departed spirits, which are considered as words of
the same meaning in the Creed.]*

21
JH





